

Searching after the Fundamental Principle of “Internationalizing Education”

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It is misleading to regard international society as some place overseas, elsewhere outside of Japan. Japanese society itself has already been an international society, but we have not yet been used to contact with foreigners. We need to “internationalize” ourselves and our society. Certain people say that the internationalization of Japan means some social phenomenon to cope with, but we think that it means an actual transformation of the social attitude of the Japanese. The major task of the internationalization in education should consist in internationalizing the Japanese people, rather than introducing innovation in the educational system. Education should not merely be regarded as something to be internationalized, nor one of the means of internationalizing the society, but it should take part in that process, producing peoples’ new attitudes in personal relations with other people.

The objects of “Internationalizing Education” should be all Japanese children, and its objective should be the attitude of mind to coexist with the different people. But it would be very difficult to form such attitude, for it is lacking in the Japanese community. Now we should search after the universal principle of the internationalizing education.

In GAKUSHUSHIDOUYOURYOU, the course of study set by the Department of Education, we discover a schematic thinking based on concentric circles. But it is a system of serial enlargement of homegeneous egos, and it could not be the principle of the relations with heterogeneous other people.

CULTURAL RELATIVISM is the basic ethical principle of intercultur-

al contact, nevertheless it does not help us to cooperate with other nations.

We suppose GLOBALISM would make it possible. But how could we establish our identity with other people on earth? We would rather take globalism as an aim. We should also take precautions against the transformation of globalism to totalitarianism. And again, it would be the cultural relativism that prevents such degeneration.

According to COSMOPOLITANISM, each individual would immediately be a cosmopolitan. Consequently the world would become a homogeneous one, each nation would lose its uniqueness, and there would happen no dialogue, no cooperation among diverse people. Conversely, we shall continue to quest that principle which would enable us to be the Japanese and the international open-minded persons at once.